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ideal character of the whole composition. That such a work would give courage to the desponding captives and revive their hope of again rebuilding the walls of their holy city and the altars of their destroyed temple is evident. For this end was this prophecy written. For this purpose was this vision proclaimed. While it furnishes no proof that the prophet was the author of the priestly ritual,<sup>f</sup> it does reveal him as an ardent patriot, a profound lover of his nation, cherishing a conviction as firm as rooted Lebanon, and as satisfying as fragrant Carmel, that God would deliver his people and build again the ruins of their cities, and plant again their devastated vineyards and there be no one hurt or destroyed in all the land ; and it would, also, both solace the heart of the sorrowing captive, and set his soul all aflame with a desire to recover the sacred soil of the fathers and make such sacrifices as were necessary to gratify it. A sufficient reason is, therefore, found for the composition of this prophecy, and especially for the record of this vision, or this truth under the symbol of a vision, without looking at these fragments of a ritual as the foundation of the priestly code, or evidence that their author or collector was the composer of that code. It is high time that criticism took its stand upon the rock of fact and sound inferences.

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## STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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### I.

#### INTRODUCTORY—PRE-HISTORIC LITERATURES, AND THE ORIGIN OF RELIGION.

It is proposed, in a few monthly papers, to study in their relations to each other and in some of their practical aspects the two allied subjects, Archæology and Comparative Religion. Two preliminary topics require attention, as introductory: those Pre-historic Literatures now receiving so much attention from scholars, in which at once so much of archæological interest appears and in which so much is found of great value in the history of religion ; and certain questions of a fundamental nature relating to the Origin of Religion itself.

#### LITERATURE AS PRE-HISTORIC.

Of course, the word "literature" is used in a somewhat special sense in application to what may be termed the intellectual product of pre-historic times. Strictly speaking, and using the word as we now commonly use it, there began to be a literature only when there began to be books, and that which we now mean by a book belongs to the historic period. There is, however, another sense in which the word may be carried back to a very early date ; in the sense, that is to

say, of an effort to record events in either history or legend, to express thought, to connect with the work of the hands some work, however primitive and rude, of the intellect. Whatever the form given to it—the tablet of the Chaldean, the monumental inscription or papyrus of the Egyptian, the Aryan hymn or the Hindu epic—the deeply interesting fact is that not even any ascertained or even probable date can be named, even in what are called the pre-historic ages of mankind, where we do not find traces of intellectual activity of the same sort, essentially, as that which now floods the world with literature.

Of course, men had to learn to put their literature in its most desirable form, as well as how to produce the highest quality of literature itself. It was with this as with all the other arts of life. The making of paper and books as we now have them was not a thing likely to suggest itself all at once; although the Egyptians seem to have very early learned to utilize in this way that papyrus reed which grew so abundantly in the marshes of the lower Nile. The most natural suggestion was to use for material that which came readiest to hand. The Chaldeans in the valley of the lower Euphrates, after they had begun to employ for building purposes the clay so abundant and so available there, could not have been long in perceiving how easy it was to engrave upon the brick in its soft state whatever picture or record they might wish to make, and then baking this, or drying it in the sun, just as they did with bricks intended for their buildings, in this way provide themselves with what should answer to them many of the most essential ends of books. And the Egyptians, after they had begun to quarry the rocks in the adjacent Lybian hills for temples, palaces and tombs, must have found the suggestion a ready one how upon these might be engraved and painted whatever record of warlike achievement, or of national vicissitude, or tribute to ancestors, or of praise or prayer to their deities they might wish to have in permanent form. In fact, we cannot fail to see how in all this designs of Providence co-operate with human need and human invention; for while the books of that primitive time, supposing books such as now fill the world's libraries to have been possible, might have all perished, and probably would have done so, the Chaldean brick, and the Egyptian gate-way or column, or wall, even the papyrus roll, survive the tremendous cataclyms which have tumbled palace, and temple, and whole cities into heaps of ruins. The page on which the writing was made is found, perhaps, in fragments, but it is there, while of other material there might now remain only undistinguishable dust.

#### EARLIEST FORMS OF WRITTEN LANGUAGE.

It is now regarded as fully settled, I believe, that the earliest form of writing was the hieroglyphic. How ancient this is, no one seems prepared to say. Back as far as to what is called the Fourth Dynasty, in Egypt, the date of which is fixed at about B. C. 2450, inscriptions in this character are found, those in the great pyramid of Ghizeh being examples. Tradition makes it earlier still. One can see how writing should first of all have this form. It is the natural first step in the construction of a written language. As in the early growth of spoken language—supposing it to be a growth, as it probably was—the poverty of words would be remedied by signs and gestures; so in beginning to write, the natural first step would be to represent the idea by a picture. It does not, in fact, seem at all likely that the formation of words in writing by means of letters and syllables would be the first thought of a primitive people. The letter and the syllable

represent a considerably advanced stage in the construction of written speech.

It does not appear to be quite settled, whether this primitive mode of writing began with the Egyptians or Chaldeans. In the oldest literary remains of the latter the cuneiform characters, made up of wedge-shaped lines and strokes, are already an alphabet; while the oldest remains of the Egyptians are still in hieroglyphics. Traces of the hieroglyphic, however, are still observable in the cuneiform alphabet. Thus, in the second letter of the alphabet the oblong figure representing the ground plan of a house is very plainly seen, although not complete, just as in the second letter of the Hebrew alphabet; and it is noticeable that the word for house originally represented, in Chaldean as in Egyptian, by the oblong figure, is "bit," closely resembling, as is evident, the Semitic one. This hieroglyphic, which in the time of the oldest Chaldean writing had thus changed to a letter is in the oldest Egyptian writing still a hieroglyphic. There seems therefore ground for what Sir Henry Rawlinson says, that with the race whose most ancient literature is now read upon those Chaldean tablets, thousands of years old, "the art of writing," as well as "the building of cities began." He calls them the great Hamitic race of Accad, of which the Chaldeans were a branch; and we remember this name, Accad, as that of one of the cities mentioned in Genesis X. as "the beginning" of the kingdom of Nimrod. In another place, a marginal note in his brother Canon Rawlinson's Translation of Herodotus, Sir Henry expresses the belief that this earliest form of picture-writing, subsequently changed into the cuneiform alphabet, was practiced at a time when the several families of language as we now find them, Aryan, Semitic, Hamitic or Turanian, were one family. He thinks it probable, he says, that "the distinction between Aryan, Semitic, and Turanian tongues had not been developed when picture-writing was first used in Chaldea, but the words then in use passed indifferently at a subsequent period, and under certain modifications, into the new families among which the languages of the world was divided."

It seems very wonderful that the patient labor of modern scholars should put in our hands, rendered in our own tongue, what was written certainly within the period, possibly not very far from the time of those events described in the eleventh Genesis; and that thus that primitive soil of Chaldea, where the posterity of Noah seem to have built their first homes, and cities, and temples, should yield up this testimony to the truth of a Scripture narrative which tells how the speech of mankind was at first *one*, and how it became *many*.

#### CREATION OF ALPHABETS.

The change of the hieroglyphic to the letter and syllable was a perfectly natural one. Even in Egypt this change began, evidently, at a very early period. Why the cumbrous picture-writing should very soon cease to be a satisfactory mode of expressing ideas is very evident. It is, certainly, a picturesque way of expressing the idea of wickedness, to draw the picture of a man beating his own head with an axe or club; and whether this picture represented the idea of wickedness because of "suicide" being considered the most wicked action of man," as Sir Gardner Wilkinson thinks, or whether we find under it the conception of wickedness as more damaging to the wicked person than anybody else,—in either case the picture while admirable for illustration is awkward enough for purposes of writing. So also of the hieroglyph for "deceit"—a man with his leg caught in a trap, and that for anger, the figure of an ape, as the most irascible of all animals.

But words, not pictures, the words we speak, are the proper representatives of ideas, and so, very speedily, words took the place of pictures.

For an initial step, it would seem, the hieroglyph was used to express the initial sound of the word representing the name of the object figured,—as the figure of an eagle, *akhom*, instead of standing for *akhom*, was made to stand for “a,” the initial. Then next, instead of the complete hieroglyph would be only certain shapes bearing a resemblance to it, as in the case of the second and third letters in Hebrew. Thus was formed, apparently, the cuneiform alphabet (syllabary may be the more proper term) in Chaldea, and in the same way the hieratic for the priests, and the demotic for the people, in Egypt. Other written languages besides those mentioned, as the Phœnician, from which so many alphabets seem to be in part derived, had, at the date of the earliest remains of them yet known, already passed from the hieroglyphic stage. Yet the opinion of scholars seems to be that nearly all written language—the Chinese, and perhaps some others, being excepted—began, more or less, with the hieroglyphic.

#### A SPECIMEN OF PRIMITIVE GRAMMAR.

Mention was made, a little way back, of what in the light of present evidence is thought to be the primitive speech of those with whom post-diluvian history began, on “the plain of Shinar.” A peculiarity of that ancient language is mentioned by Canon Rawlinson, who speaks of it as now without parallel anywhere, or in any known tongue, unless it should be that of one Tartar tribe. The preposition “with” is represented in Accadian by the word *kita*. Now, when this preposition is used with the personal pronoun, instead of being placed either before or after the pronoun, it is divided, one part being used before and the other after. Thus, the first, second, and third persons of the pronoun being *mu*, *zu*, and *ni*, “with me” is represented by *ki-mu-ta*, “with thee” by *ki-zu-ta*, “with him” by *ki-ni-ta*. The same in the plural, where “us” is represented by *mi*, “you” by *zu-nini*, and “them” by *nini*. The second person plural has itself a noticeable form, being made up of the second person singular *zu*, “thee,” and the third plural, *nini*, “them,”—*zu-nini*, or “thee-them.” Here, perhaps, is a glimpse of the oldest and most primitive of all the varieties of human speech of which any remains survive. This language had become extinct in the seventeenth century before Christ, that is, according to the usual chronology, not far from two hundred years before the time of Moses himself.

#### A WONDERFUL ACHIEVEMENT.

The decipherment of the inscriptions and other writings in Egyptian hieroglyphic and Chaldean and Assyrian cuneiform is one of the most remarkable achievements of the present century. When those engineers of the first Napoleon, in 1798, digging for the foundation of a fort at Rosetta, near one of the mouths of the Nile, turned up that broken stone with its strange inscription, they little realized what had happened. The inscription on the stone was in Greek, in Egyptian hieroglyphic, and in hieratic. The French scholar, Champollion, conceiving at once that the inscription was one, although in this trilingual form, applied himself to the task of comparing these several copies of it and soon found that not only could all these be read with the help of the Greek, but that in the correspondence of the Greek characters and the hieroglyphic figures he had the

key to a mystery which, up to that time, had seemed hopeless of solution. The discovery, later, of another similar stone, in a more perfect state and with a more extended inscription enabled other scholars to complete the work, and the Egyptologist now reads hieroglyphic as readily as the child his alphabet.

And so that famous rock Behistun, or mountain rather, east of Babylon and on the border of ancient Media, a land-mark on the road by which Assyrian and Babylonian kings marched in their earlier wars, and on one of whose steep escarpments monarch after monarch recorded his triumphs in boastful inscriptions—famous as it was in ancient times, recent events have made it more famous still. It was in the decipherment of an inscription by Darius Hystaspes, in three languages, Persian, Median, and Assyrian, that Sir Henry Rawlinson perfected the clue to the cuneiform alphabet. Since that time the labors of Rawlinson, Loftus, George Smith, Birch, Sayce, Fox Talbot, Oppert, and others, have put within the reach of any one of us the literature of the world's most primitive races, and enable us to know how men thought, and wrote, and lived and prayed at a time when the story of the flood itself was still recent, though already corrupted into polytheistic legend\*.

#### EXAMPLES OF ANCIENT LITERATURE.

For the purpose of illustrating the character of this old literature, and its connection with questions such as are before us in our present study, I will copy first a few lines from an Accadian Penitential Psalm. The tablet upon which it is written was found in excavating on the site of an Assyrian city, but as the language, is Accadian, it is assumed to have its date earlier than that at which that language became extinct, that is the seventeenth century before Christ. The translator, Rev. A. H. Sayce, of England, one of the most distinguished of living cuneiform scholars, says that "an Assyrian Interlinear translation is attached to most of the lines"; this also suggests that it must have been brought to Assyria, like a great many other of these tablets, from Chaldea, and that at the time the Accadian was already a "dead" language, requiring to be translated in order to be understood, Mr. Sayce calls attention to some remarkable resemblances in it to Hebrew poetry, especially to some of the penitential psalms of David. Some passages in it, also, give occasion for the remark by him that "seven was a sacred number among the Accadians"; a fact which bears testimony to the great antiquity of the division of time by weeks, and especially, perhaps, the Sabbath institution. It will be noticed in the lines quoted, that the parallelism of Hebrew poetry is seen in that of the Accadians; a feature which Mr. Sayce speaks of as "copied" from the Accadians by the Assyrians and the Hebrews. As, however, the Song of Lamech, in Genesis, has the same characteristic, we may be justified in saying that this peculiar form of poetical expression is much older than any Accadian date, we may say, even, antediluvian. Resemblances will be noticed, as mentioned, to some of David's psalms, laying apart, of course, the polytheistic

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\* I may perhaps mention, here, that these old literatures are made accessible to the many who are not experts in such studies, in a collection of small volumes, the twelfth of which has recently appeared, the entire compilation bearing the title of "Records of the Past." They are translations of the Assyrian and Egyptian monuments, and published under the sanction of the Society of Biblical Archæology in England.

tone of this Accadian one, I select a passage where this resemblance is especially marked; notice, also, the parallelism:

"O, my Lord, my transgression (is) great, many (are) my sins.  
 O, my God, my transgression (is) great, many (are) my sins.  
 O, my goddess, my transgression (is) great, many (are) my sins.  
 O my God, that knowest (that) I knew not, my transgression (is) great, my sins (are many).  
 O my goddess, that knowest (that) I knew not, my transgression (is) great, my sins (are) many.  
 The transgression that I committed, I knew not.  
 The sins that I sinned, I knew not.  
 The forbidden thing did I eat.  
 The forbidden thing did I trample upon.  
 The Lord in the wrath of his heart has punished me.  
 God in the strength of his heart has overpowered me.  
 The goddess upon me has laid affliction and in pain has set me.  
 God who knew (though) I knew not, hath pierced me.  
 I lay on the ground no man seized my hand.

[More literally, "extended the hand."]

I wept, and my palms none took."

We readily recall David's "No man cared for my soul"; also where it reads, "The sin that I sinned I knew not", we are reminded of the words: "Thou hast set my sins before thee, my secret sins in the light of thy countenance." Perhaps more especially this: "Who can understand his errors; cleanse thou me from secret faults." In another part we read:

"O my goddess, seven times seven (are) my transgressions  
 O God, who knowest that I knew not, seven times seven are my transgressions.  
 My transgressions are before me; may thy judgment give me life.  
 May thy heart like the heart of the mother of the setting day to its place return.  
 Like the mother of the setting day (and) the father of the setting day to its place (may it return).

This seems like drawing from the order of nature and the steady and beneficent return of day after night, a hope that in like manner divine favor, though for a time withdrawn, may be given back. Mr. Sayce speaks of the seven times seven as having a resemblance to that place in Matt. XVIII., 22, where our Saviour is asked if one shall forgive his brother unto seven times seven, and answers, "unto seventy times seven."

I will copy, again, a brief passage or two from a document of quite another sort. It is the Egyptian "Praise of Learning" found in two papyri supposed to be at least of a date as early as B. C. 2400, possibly still earlier. The translation, as I have it in "Records of the Past," is by Dr. Birch, of the British Museum. Its purport reminds us of what we read in the Bible of "the wisdom of the Egyptians." It extols the dignity and worth of "the scribe," or the learned man, as compared with men engaged in other pursuits. These lines remind us of some passages in Proverbs:

"Love letters as thy mother.  
 I make its beauty go in thy face,  
 it is greater possession than all employments.  
 It is not a word [meaning a mere word] on this earth.  
 He who has commenced to avail himself (of it) is from his infancy a counsellor.  
 He is sent to perform commissions [that is, secures civil employment].  
 He who does not go, he is in sackcloth."

We then have various trades and occupations described in a disparaging way, the purpose being, evidently, to show how much superior are those to which learning introduces:

"I have not seen a blacksmith on a commission,  
 a founder who goes on an embassy.

I have seen the blacksmith at his work  
 at the mouth of his furnace,  
 his fingers like things of crocodiles [meaning black and hard].  
 The stone-cutter, he searches for employment  
 in all kinds of stones.  
 He has made the completion of the things,  
 his arms are fatigued, he is at rest  
 seated at the bread of the sun:  
 his knees and his back are broken.  
 The barber is shaving till evening,  
 when he places himself to eat he places himself on his elbows;  
 He places himself at street after street.  
 The little laborer having a field  
 he passes his life among rustics;  
 he is worn down by vines and figs  
 to make his kitchen of what his fields have;  
 his clothes are heavy with weight;  
 he is tied as a forced laborer:  
 he goes into the air, he suffers,  
 coming forth well from his fire-place.  
 He is bastinadoed by a stick on his legs.  
 He saves himself.  
 Shut against him is the hall of every house,  
 drawn are the chambers."

So of the builder, the gardener, the poulterer, the weaver, the maker of weapons, the courier, the dyer, the sandal-maker, the washerman, the fisherman, who "suffers more than any employment";—all these are in one way or another disparaged, and only "the scribe who knows letters" is praised and felicitated. It is a curious picture of ancient Egyptian life, and ways of thinking. According to Brugsch, what was called "mysteries," that is knowledge of various kinds, was distributed among "teachers," called "mystery-teachers," each of whom gave himself entirely to his own line of research and instruction. With such a division of labor among the learned, each guild devoting itself exclusively to its own sphere of study and teaching, we cannot be surprised that "the wisdom of the Egyptians" became something so really marvellous for that age, and such in a later age as to draw thither men ambitious of learning from even far distant countries.

Something like this was also true in Chaldea; the tablets showing very considerable attainments in many branches of knowledge; especially, as is well known, astronomy. With other races the case was different. The Hebrew literature was such as we very well know, concerned with primitive history, with revealed religion, and the biographies of those men in whose line the Messianic genealogy was preserved;—while those Aryans, north of the Himalayas, to whom we trace our own ancestral line, being a nomadic and agricultural people, have left us no such monument of acquired learning. The poetical stimulus was strong with them, and their Vedic literature only shows us how they were inspired by the grandeurs of the natural world, and how their conception of deity took shape from the impressions made upon them by the magnificence of the firmament, the terrible sublimity of storms, the grateful interchanges of day and night, and the coming and going of the seasons.

#### ORIGIN OF RELIGION.

Leaving all this, now, I will add a few words upon the other preliminary topic proposed in this connection. It is a notable fact that among the nations of high



antiquity, the first act in the founding of a city was the building of a temple. This was, says Brugsch, "the centre of the future town." When new temples were erected in the same general locality, these also became centres, around which clustered the dwellings of the people. Thus a great city, like Babylon, or Memphis, or Thebes, was more like a cluster of cities, although all enclosed in one defensive wall. As far back as existing remains carry us, even in the oldest of those buried cities along the Nile or the Euphrates whose ruins are coming to light through the labors of excavators, this fact, of the first and the foremost place given to the temple, appears. And it is further evident that to the temple was consecrated the most solid and durable material, and upon it lavished the best art of the builder. In whatever respects the religion of these ancient races may have been blinded and false, this is certain, that to them it was a very real and a very momentous thing. Evidence to a like effect appears in their literature. Their litanies, their hymns and prayers, make a large part of their literature, and however mistaken they may have been as to the nature of the being addressed, or as to the form of the devotion, though it is a superstition, and often a degrading one, nevertheless no one can reasonably doubt that those worshipers of so many thousand years ago were intensely in earnest. That these faiths, besides, had elements in them indicative of ideas much above the grade of mere superstition, I hope to show hereafter.

Such is man, as a religious being, at the moment when, in primitive history, we first make his acquaintance. Such we find him in the oldest remains of him in that part of the globe where, according to all evidence thus far, his career on earth began. In other portions of the globe a different class of facts appears. Man is found there as a savage, with scarcely any acquaintance even with the rudest arts of life. His religion is a degraded, and a degrading superstition. In some instances it has been doubted if he have any religion at all, or any idea of the supernatural which may be supposed to contain even the germ of religion; although more thorough inquiry has so often resulted in finding that this appearance of destitution of even germinal religious ideas or impressions is an appearance merely, that we seem justified in concluding that in all cases it is due to the difficulty savages have in expressing such ideas, and also to the suspicious temper which makes them reserved and reticent in the presence of civilized men. Without going into that question, it suffices to note, here, the contrasted fact:—the low and brutal forms of religion among existing savage races, as seen in contrast, not only with existing civilized ones, but with ancient races, such as those of which I have been speaking.

Which, then, of the two classes of facts thus brought to view, shall be taken as representative of the religion of primitive man; of religion in its absolute origin and primeval nature, in the history of the human race? The answer to this question given by a certain class of physical scientists and by those who receive them as authority, is well known. Indeed, it follows necessarily from the theory which makes man a *development*, rather than a *creation*, that, beginning as a savage, one step in advance of the brute, his religion must have been a slow growth, having its origin in impressions of wonder or admiration made upon him by phenomena of the physical world, then advancing to dim suggestions, resulting in more or less clear conceptions, of a something supernatural, behind or in the phenomena, and so rising up to the conception of God, and all the beliefs and theologies that have formed around that centre.

Now, as regards this I will simply say these two things: (1) The first is, that the possibility, even, of such an evolution of civilization out of savagery, and of religious ideas out of the mere sensation of brutish wonder, is a pure assumption. Some years ago, Archbishop Whatley said this: "We have no reason to believe that any community ever did, or ever can emerge, unassisted by external helps, from a state of utter barbarism into anything that can be called civilization." Again he says: "Man has not emerged from the savage state; the progress of any community in civilization, by its own internal means, must always have begun from a condition removed from that of complete barbarism, out of which it does not appear that men ever did or ever can raise themselves." Various attempts have been made, by Sir John Lubbock for one, to break the force of this statement and the argument based upon it, but with poor success. It should be observed that the statement is that no tribe or race of men has ever risen from *utter barbarism*—meaning a condition of savagery such as the evolution theory must assume as the starting-point of human development—and *without external aid*, to a condition of civilization. The Germans and the Britons of early European history, were not savages; and in their progress to civilization they had the help of Christianity when introduced amongst them, and of that contact with ancient forms of culture which the invasion by the Romans first, and their own invasion and conquest of the empire afterward, brought about. We have also examples of Indian tribes on our own continent, and island races in the Pacific civilized by the instrumentality of Christian missions; but never without. The fact stands, undisputed and unimpeachable, that to assume the possibility, even, of an utterly savage race becoming, of itself, in any process of self-improvement, a civilized and cultured one, is to assume what has no one fact in all history to sustain it. The theory of the origin of civilization and of religion, in this way, is theory only, and supplies no basis whatever for the notion of religion as an evolution.

(2) The second point I would touch is this, that while all archæological indications, as well as all historical testimony, point to the far East as the cradle of the human race, the region where human abodes were first planted, the remains of antiquity there are the remains of a civilization, imperfect, no doubt, in certain directions, yet in others surprisingly advanced, with religious ideas distinctly formed, faiths, and rituals, temples and priesthoods, and with indications, at the same time, as I hope to show in future studies, that those religions themselves, instead of being a growth from below upward, were really deteriorations of a religion such as the best light of the present warrants us in holding as the true one.

It is one part of the aim proposed in these studies to produce evidence in support of the proposition, that religion came to man direct from God; first in the gift of a religious nature, constituting for him infinitely his richest and most precious endowment, as man; and secondly, in a revelation, germinal in its beginning, yet even thus sufficient, only for his depraved heart, to keep him in right relations with God, and developing, age by age, and century by century, until it became that magnificent growth, laden with perennial blossom and never-failing fruitage, which we have in Christianity. I shall hope that it may further appear that even amongst the polytheistic nations, the one God did not allow himself to be wholly lost out of view; that even in their darkness, there was in those nations a kind of unconscious struggle toward the light: yet that no religion has ever an-

swered the end of such, or was ever a blessing to the world, save that one whose revelations all centre in Christ and his cross.

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Subsequent studies will have for special topics: Tradition in its Relation to History: (1) To History in General, (2) To inspired History; The beginnings of Nationality and Empire; The Idea of God in Historical Religions; Worship and Ritual;—with, possibly a continuation, later, of the same line of inquiry under other headings.

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## THE THEOLOGICAL STUDY OF THE OLD TESTAMENT.

BY PROFESSOR GEORGE H. SCHODDE, Ph. D.,

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The remarkable interest which the American church has of late years been taking in the Old Testament must be a source of great pleasure to every biblical student. The fact that in earlier decades such an interest was not shown cannot be attributed to a Schliermacher-like inability to understand and appreciate the revelation given through Moses and the prophets, but this was the case rather because the pressing needs of the hour and the missionary and pioneer character of the American churches was not favorable to the development of a theological discipline of a more purely intellectual character, and, of one that apparently could find so little immediate appreciation in pulpit and pastoral work.

That matters have changed in this regard, and that theological science is studied for its own sake and without constant reference to the practical work of the church is a subject of congratulation; and that a number of circumstances have combined to make the Old Testament the chief gainer by this change just at present, is not to be regretted. Even if the marked attention now paid to the books of the old covenant has not in all cases pursued the methods and attained the results which conservative Christians would wish or can favor, that matters not so much. The lessons of church history and our faith in the power of truth should reassure us that the outcome of the controversy can be only beneficial to the church. It is not many years ago since Baur and his Tübingen school of destructive criticism proclaimed loud and long that their crucible had reduced the New Testament and early Christian literature to myths and fables. The New Testament has come out of the furnace of criticism a divine gold purer and brighter than ever, while no one now is so bold as yet to subscribe to the extravagant claims of a school that was but a generation ago all powerful and boldly declared its dicta "sure" results of criticism. Wellhausen with his naturalistic method and revolutionary results may now find many adherents and proclaim his victory loud enough to scare even the thoughtful, yet if he has not truth on his side he cannot prevail. The victory is not to the rash, but to truth and the right. There can be no doubt that the result of the whole rigid and searching examination to which the Old Testament books are now being subjected will result in their being better understood and appreciated than ever before. The microscope of criticism is sure to find in them jewels of truth not yet discovered. And no one can deny that the Word of God should be subjected to such an examination. It claims to